De los Dioses

FIRST BOOK. HERE ARE NAMED THE GODS WHO WERE WORSHIPPED BY THE NATIVES.

INIC CE AMUXTLI: VNCAN MOTENEOA IN TETEUH: IN QUJNMOTEUTIAIA IN NICAN TLACA.

First Chapter, which telleth of the highest god[1] who was worshipped and to whom sacrifices were offered in times past.

Humming-bird from the Left (Uitzilopochtli), [was] only a common man, just a man.[2] [He was] a sorcerer, an omen of evil; a madman, a deceiver,[3] a creator of war, a war-lord, an instigator of war.

For it was said of him that he brought hunger and plague—that is, war.[4] And when a feast was celebrated [for him], captives were slain; ceremonially bathed slaves were offered up. The merchants bathed them.[5]

And he was thus arrayed: he had an ear-pendant of blue cotinga feathers;[6] he had the fire serpent disguise, the blue netted cloth,[7] the arm band.[8] He wore bells and shells.[9]

Jnic ce capitulo, yncan mjtoa, yn ic cenca tlapanauja teutl: yn qujnmoteutiaia, yoan yn qujntlamanjliaia, yn ie vecauh.

Vitzilobuchtli: çan maceualli, çan tlacatl catca: naoalli, tetzauitl, atlacacemelle, teixcuepanj: qujiocoianj in iaiotl, iaotecanj, iaotlatoanj:

ca itechpa mjtoaia, tepan qujtlaza yn nexoaiotl, in mamalhoaztli, q. n. iaiotl, teuatl, tlachinolli. Auh yn iquac ilhujqujxtililoia, malmjcoaia, tlaaltilmjcoaia: tealtiaia, yn pochteca.

Auh yn inechichioaia: xiuhtotonacochtle catca, xiuhcoanaoale, xiuhtlalpile, matacaxe, tzitzile, oioale.

Second Chapter, which telleth of the god named He who Hastens (Paynal), who was worshipped, and to whom sacrifices were offered, in ancient times.

Paynal was "the delegate," "the substitute," "the deputy"; because he represented Uitzilopochtli when there was a procession. He was named Paynal, because he pressed on and urged them ahead.[10]

Jnic vme capitulo, yncan mjtoa yn teutl yn itoca paynal: yn qujnmoteutiaia, yoan in qujtlamanjliaia ie vecauh.

Paynal: moteipacillotianj, moteixiptlatianj: tepan mixeeoanj: ichica ca qujmixiptlatiaia, in vitzilobuchtli, yn iquac tlaiaoaloia, motocaiotia paynal: ipampa ca cenca, qujtotocaia, qujmotlalochtiaia.

---

1. The corresponding Spanish text of the *Florentine Codex* reads: "*Capitulo primero, que habla, del principal dios. . . .*"
2. Eduard Seler, in *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Alterthumskunde* (Berlin: A. Asher & Co., 1902-23), Vol. II, p. 423, refers to him as *nur ein Sterblicher.*
3. Seler thus phrases the passage: "Uitzilopochtli was only a man, a magician, an unlucky omen, a wicked rogue, one who deluded the people with visions."—*Collected Works* (Cambridge, Mass.: Carnegie Institution of Washington, 1939), Vol. II, pt. 4, p. 4.
4. *Cf.* Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885); and Andrés de Olmos: *Grammaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1875), p. 220. ". . . of him it is related that he throws the [illegible] and the fire-borer, i. e., war, water (spear-throwing) and fire at the people" (Seler, *op. cit.*, Vol. II, pt. 3, p. 210). *Cf.* also Bernardino de Sahagún, *Historia general de las cosas de Nueva España* (México: Pedro Robredo, 1938), Vol. IV, p. 102, ". . . nuestro dios Vitzilopuchtli usaba de dos cosas para vencer sus enemigos para atemorizarlos y desmayarlos; la una se llama [illegible], y la otra mamalhoaztli . . . y él tenía por cosa real en la mano una rodela hecha de [illegible] [illegible]."
5. The meaning (*cf. tealtia*) is to offer as a sacrifice, or to bathe as sacrifice (*cf.* Sahagún, *op. cit.*, Vol. II, pp. 370, 384).
6. *Cf. ibid.*, Vol. III, p. 104. Seler (*Gesammelte Abhandlungen*, Vol. II, p. 425) identifies the bird as *Cotinga cincta s. coerulea*, and suggests that the feathers were arranged in a mosaic pattern. Siméon, *op. cit.*, p. 699, calls the bird [illegible] (Hern.).
7. Seler, *op. cit.*, Vol. II, p. 426. Sahagún, *op. cit.*, Vol. II, p. 379, suggests that such an article of clothing was sometimes worn about the hips.
8. Seler, *op. cit.*, Vol. II, p. 223, and Sahagún, *op. cit.*, Vol. I, pp. 149, and Vol. II, p. 380, say the arm-band was provided with a hole or a cord, to insert a [illegible]. In the Spanish text of the *Florentine Codex*, Lib. II, fo. 37v, Sahagún defines *matacaxtli* as "*pellejo de bestia fiera, a manera del manipulo, que se ata en la muñeca.*" *Cf.* also Seler (*Collected Works*, Vol. II, pt. 3, 40), who says that it is the same as [illegible]. See Illus. of Uitzilopochtli.
9. The *MS Biblioteca del Palacio* reads *tzitzilli, oyoalli, in* [illegible]—an indication that they were worn on the calves of the legs.—Seler, *Gesammelte Abhandlungen*, Vol. II, pp. 427-8.
10. Sahagún (*Florentine Codex*, corresponding Spanish text) describes Paynal as *lugar teniente*.

776 **Twelfth Chapter, which tells of the Goddess of Vice (Tlaçolteotl).**[33]

Tlaçolteotl was also called Ixcuina, and also Tlaelquani. As to the name Tlaçolteotl: it was said that it was because her realm was that of evil and perverseness—that is to say, hateful and debauched living. It was said that she ruled and was mistress of luxury and debauchery.

776 And as to her name Ixcuina: it was said there were four
551 women—the first named Tiacapan (the older sister), the second Tzicx (the younger sister), the third named Tlaco (the middle sister), the fourth named Xocotzin (the youngest sister).[34] These four women, it was said, were god-[desses]. These, each separately, were called goddesses of luxury (Tlaçoteotes).

And as for her being called Tlaelquani:[35] it was said it was because one told, one placed before her, all vanities; [783] one told, one spread, before her all [one's] unclean works—however ugly, however grave; avoiding nothing because of shame. One exposed all before her, [and] made one's confession in her presence.

776 It was said: evil and perverseness, debauched living—these Tlaçolteotl offered, inflamed, inspired. And likewise she forgave. At her whim, she removed the corruption; she cleansed; she washed. In her hand lay the [cleansing] green [783] and yellow waxes.[36]

And thus she pardoned; thus, at her whim, she removed the corruption. In her presence confession was made; before Tlaçolteotl the heart was opened; before her one recited, one told one's sins.

793 And her warder[37]—he who saw for her—was a seer,[38]
776
783

Jnic matlactli vmume capitulo: yeychpa tlatoa yn tlaçolteotl.

In tlaçolteotl: yuan itoca ixcujna, yuan itoca tlaelquanj. Jnic mococoaiotia tlaçolteotl, quj ipampa, quj inhuel yiauca, ylicaquj, yeuch pouj, in teuhtli, in tlaçalli: in qujnamiquj, eviluemjlilli, quj ipan tocuj, ypan tlatocaj, yn axkemjlinçal.

Auh ynjc itoca, ixcujna: quj nauinti auh, in cixe: ynjc ce itoca tiacapan, ynjc ome, itoca tzicx, ynjc ey, itoca tlaco: ynjc nauj itoca xocotzin. Jnjquo hin, nenjcnin cixe: quj nenu. Jnjquo hin, cenixaca yeitoca: tlaçolteotes.

Auh ynjc itoca tlaelquanj: quj ipampa, inimpi mjtoa, inmjquan mopou, yn jaqujch nequalli: ixpan mjtoa, momelaca, yn jaqujch tlahellachiualli: inmomel conca nemamauhti, inmomel conca oujh: ayic mopinaviacaca, vel cuchi, ixpan nacj, ixpan mjtoa. Neixtenqualiztli.

Qujlmach in tlaçalli, in teuhtli, in axkemjlinçal: inhuel qujcemaca, ic tomela, ic tehpiztia in tlaçolteotl. Auh çan no ihuel, qujzopolhuja: inhuel chico, inaoc qujujca, qujoca: inhuel, tepopoca, telahtia: inhuel imac manj yn nextlalal, in tezpalal.

Auh injc qujzopopolhuja ynjc chico, tlamaoc, qujujca, qujoca: ixpan neixcuitilo, ixpan neixtenlelcavalo, yn tlaçolteotl, itzpã mopou, mjtoa, in tetlachinal.

Auh in, ynacac, ytlacacecuh nechica, in tlapouhqui, in

---

33. The chapter on Tlaçolteotl is not included in *MS Academia de la Historia* nor *MS Biblioteca del Palacio*. Hence it is not among translations in Seler's *Ensayo Kapozol*, nor, probably, elsewhere.

34. *Cf.* Eduard Seler, *Translation of the Aubin Collection*, p. 93: "It is the goddess who is by the interpreters called *Ixcuinan*, 'she of the two faces' or 'of two-colored face,' and Tlaelquani, 'Goddess of Dirt,' and is explained as goddess of lust, of sensual love, and as protectress of adulterers. . . . She, this goddess, or these goddesses—for under the designation Ixcuina, she was thought of as in the plural number, and, indeed, as named by Sahagún in his first book, as four sisters of different age—was the deity who according to this legend, introduced the peculiar kind of cavities which was offered to the earth—the cleansing to disinfect with incense." The names of these four sisters were common girls' names. See p. 91.

35. Error of fifth or of sixth century (Seler *op. cit.*, pp. 92, 94). Sahagún's correspondent Spanish is "*comedora de cosas sucias.*"

[846] 36. *Cf.* Eduard Seler, *op. cit.*, p. 37, discussing Chalchiuhtlicue and Tlaelquani: ". . . the water . . . is not only emblematic of the vegetability and evanescence of earthly being, in that it corrupts every all things, but is also the symbol of purification and cleansing; it removes filth, which is sin. Thus speaks the midwife when four days after its birth the unborn the child to a ceremonious washing: 'My son, come unto thy Mother, the Goddess of Water, *Chalchiuhtlicue*. May the cleanse of the [ye] which thou hast of thy father and thy mother.' . . . 'My son, come to the Mother, the Father, the Lady *Chalchiuhtlicue*, the Lord *Chalchiuhtlatonac* . . . unto the water, the blue (*Matlalatl*), the yellow, (*Tezpalatl*), that it wash thee, may it cleanse thee perfectly, may it take from thee the evil which thou hast from the beginning of the world, which clings to thee from thy father, from thy mother.'" Sahagún (*Historia general*, Vol. II, pp. 191-2), wrote ". . . *creyeron con que la persona avaba a la diosa del agua llamada Chalchiuhtlicue y Chalchiuhtlatonac, y dezia así: 'Sobrino nuestro Chalchiuhtlicue y Chalchiuhtlatonac, vosotros ha a nuestra presencia este criatura; rogemos que la lavemos.' Dicho esto la persona mandaba el agua echaba sobre ella en vasuello, y luego la dalua a comer a la criatura y tambien la mesaba el pecho con ella, y el calabro de la cabeza, a manera de cruzada se ponia el dios y criatura a los niños, y dezian de esta manera: 'Hija mia muy amada,—y si era mozer dezia, hija mia muy amada—, llegate a vuestra madre y padre la señora Chalchiuhtlicue y Chalchiuhtlatonac; tomame ella, porque ella es ha de lavar a vosotros y en las brazos en este mundo.' Y luego metia en el agua a la criatura, y dezia: 'Entra hija mia—o hija mia—en el agua, que es llamas Matlalatl y Tezpalatl; lavate en ellas, limpiate ti que esta en todo lugar, y tenga por bien de apartar de ese todo mal que traiste con vos desde antes del principio del mundo.'" Seler (*loc. cit.*) establishes a connection between Chalchiuhtlicue and Tlaelquani. In the fifth week of the *Tonalamatl of the Aubin Collection*, which is ruled over by Chalchiuhtlicue, the water goddess holds the hand of Tlaelquani in her hand. In the *Codex Borbonicus* for the corresponding fifth week, a stream of water issues from the throats of the water goddess and in the context is the headdress of Tlaelquani. These two illustrations mentioned Seler's remarks on the relationship between the two.

37. See Sahagún: *Florentine Codex*, Lib. VI, cap. xiii (xiii, footnote); also *Historia general*, Vol. II, p. 249.

38. See Chap. VIII. Seler (*Ensayo Kapozol*, p. 9) uses the term *Kalender-wahrsager*.

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

The five remaining days of the year, which are the four last of January and the first of February, they named Nemontemi, which meaneth barren days. And they regarded them as unlucky and of evil fortune. There is conjecture that when they pierced the boys' and girls' ears, which was every four years, they set aside six days of Nemontemi, and it is the same as the bissextile which we observe every four years.

A los cinco dias restantes del año que son los quatro vltimos de Enero y el primero de hebrero llamauan Nemontemi, que quiere dezir dias valdios: y tenjanlos por aziagos y de mala fortuna: ay conjectura que quando agujerauan las orejas a los niños y niñas que era de quatro en quatro años, echauan seys dias de Nemontemj y es lo mismo del biesto que nosotros hazemos de quatro en quatro años.

796 777 [805] [304]

Chapter 19

These five days they held as of evil fortune and unlucky. They said that those who were born in them had evil outcomes in all their affairs, and were poor and wretched. They named them Nemo. If they were men, they named them Nemoquich; if it was a woman, they named her Nenciuatl. They dared do nothing in these days, because they were unlucky. Especially did they abstain from quarreling, because they said that those who quarreled in these days always remained with that custom. They held as a bad omen stumbling in these days.

These aforementioned feasts were fixed, and were always observed within the month, or a day or two ahead. Other feasts they had [which were] movable, which were celebrated during the course of the twenty signs, which made a round in two hundred and sixty days. And hence these movable feasts, in a year, fell one in one month, and another in another, and always varied.

Capi. 19.

1 A Estos cinco dias tenjan por malafor- A 28
2 b tunados y aziagos: dezian que los que b 29
3 c en ellos nacian tenjan malos successos c 30
4 d en todas sus cosas, y eran pobres y mi- d 31
seros llamauanlos Nemo, si eran hombres llamauanlos Nemoquich, y si era muger llamauala Nenciuatl, no osauan hazer nada en estos dias por ser malafortunados: especialmente se abstenjan de reñyr: porque dezian que los que reñjan en estos dias se quedauã siempre con aquella costumbre tenjan por mal aguero tropeçar en estos dias.

[551] [578] [787]

Estas fiestas dichas eran fixas que siempre se hazia dentro del mes o vn dia o dos adelante: Otras fiestas tenjan mouibles que se hazian por el curso de los veinte signos: los quales hazian va circulo en dozientos y sesenta dias: y por tanto estas fiestas mouibles va año cayan en va mes y otro en otro y siempre variauan.

Of the Movable Feasts

The first movable feast was celebrated in honor of the sun, in the sign which is named ce ocelotl, in the fourth house, which is named naui ollin. On this feast they offered, to the image of the sun, quail, and they offered incense. And at noon they slew captives before it in honor of the sun. On this same day, all drew blood from their ears—children and those who were grown—in honor of the sun, and they offered it that blood.

De las fiestas mouibles.

La primera fiesta mouible se celebraua a honrra del sol en el signo que se llama ce ocelotl, en la quarta casa que se llama nacolin: en esta fiesta ofrecian a la ymagen del sol codornizes y incensauan: y en el medio mediaua capituos delante della a honrra del sol. En este mesmo dia se sangrauan todos de las orejas chicos y grãdes a hõrra del sol y le ofrecian aquella sangre.

796 [776] [785]

The Second Movable Feast

In this same sign, in the seventh house, all the painters and the scriveners celebrated a feast. They

La segunda fiesta mouible.

En este mismo signo en la septima casa hazia fiesta todos los pintores, y los labradores ayuntauã quarẽta

785 796 463

ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatoxin*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oiohalli*. These, as he ran, went jingling and ringing. Thus they resounded. And he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Toxcatl was drawing near, when it was approaching him, when it was coming to him, first they married him to [four] women whom they sought out [for him]. He was married in [the month of] Uey tozoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead,[11] like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl*; and they tied to his long hair[12] his forked heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlatonan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Toxcatl, still five days from it, on the fifth day [before it], when

campa ic mapanaia, ycuacapa quiquixtiaia: in motenecoa xuchioeapātli.

Auh yn jnacaztitech nenecoc pipilcatiuija tencuitlaepcololli: yoan conaquijaia icoiolnacoch, texiuiujtl in tlachioalli, tlaxiuhçalolli: yoan chipolcuzcatl, yn jcuzquj, oc cepa yiclpancuiquj iztac cilin.

Auh ñjman ie yteçacauh, iteçacapiaz tecziztli: auh ycuitlapan pilcatiuh itoca Jcpatoxi, iuhquin icpaxiquipilli:

njman ie nenecoc tecuçitlamatemecatl contlatlalitiuh in jacolpā, yoan in nenecoc imaquetlitlan, xinmaquiztli in contetecatiuh, achi vel quitlatlamja yn jmatzotzopaz: auh çan ycuechin in quiquentiuh, iuhquin xoujlmatlatl ie cnoiaoac, tochiacatl ynic tentlaiaoalo: yoan ytlaçomaxtli quimetztopeoa:

auh njman ie ycoiol nenēoc, icxic in contlalitiuh, muchi tecuçitlatl in coiolli, mjtoa oiooali: iehoatl inic xaxamacatiuh, ynic tzitzilicatiuh, ynic caquizti: yoan itzcac ocelunacace: yuin in muchichioaia, in iehoātl miquja ce xiuitl:

yn iquac ie oalacitiuh tuxcatl, in ie itech ompachiuhtiuh, yn ie itech onacitiuh, achtopa tlapaliuhcatia, cihoatl quittaia, mocioaoatiaia ipan vey toçoztli.

Auh quitepeoaia, quitlatlaliaia, quicaoa, yn jnechichioal ocatca, yn ipan omotlilçauhtinenca, moxima, mjxquixtzontia, iuhquinma ixutequioa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xittomonjlpitica: yoan yaxtaxel, quetzalmjacaio, itoztocol itech quilpia:

çin cempoalilhuitl in onciocuchtinemi, yn cnciocuchtinemj: naujntin in cioa q'nujcatinenca, no cexiuhtica in pialoia calpixcan:

y oc itoca xochiquetzal, ynjc vme xilone, ynjc ey Atlatona, ynjc nauj, vixtociuatl.

Auh in ie itenla Toxcatl, oc macujltica, tlama-

8. "Unos zarcillos de oro" (Sahagún: loc. cit.).
9. "Llevaua a las espaldas, en ornamento como bolsa, de un palmo en quadro de lavor blanco, con sus borlas y flocadura" (loc. cit.).
10. Cf. Sahagún (Bustamante edition), Vol. II, p. 310.
11. Cf. ibid., Vol. I, p. 163. The corresponding Spanish text, however, reads: "con una franja cortada, semejante especie mahonesa de los caballos, con borlas con sus hetenes, hechas de plumas, y oro, y turquesas, muy curiosas, que eran llamadas xiuhtilli." Clark (op. cit., Vol. I, p. 98) describes "The first kind of mourner [which] has a design called, by Sahagún, xiuhtilli, because of the crossbar worn in xiuhmitl or red soldier's hair; the general of whom[sic] marched in a square of dark red, has squares of white feathers. The fringe is also of red turkeywool." From this, it would appear that turkeywool is red string, and turkeywool is red thong of rabbit hide.

X 796 274 each [of the old men] a bowl of wine, or a gourd for each, or a small earthenware jar for each; quite freely and purely of their own accord they brought with them the wine, pouring it into a large earthenware vessel. And the old men sat drinking wine and refreshing themselves, not, [however,] becoming drunk.

Enough of this.

X 796 For when were ended these twenty days of Izcalli, thereupon set in the five days of *nemontemi*, or *nenontemi*, which are not counted.[9] And the *nemontemi* were feared and held in awe. None commanded others, none quarreled [with others]. And if any, at this time, disputed with others, it was said they would always do thus. And he who was born at this time they named Nemo. They said: "It hath been said that [he hath] no day sign. No reward is his; he will live in misery. He will live in poverty upon the earth."

● [56] 777

And during [the month of] Izcalli, in the first, second, and third years, nothing [in addition] was done. But on the fourth year, a great [festival] was observed. At that time died those [adorned as] Ixcoçauhqui, the impersonators of Xiuhtecutli—ceremonially bathed ones. Sometimes many died; sometimes not many.

And upon the morrow, on the morning of [the feast of] Izcalli, the bathed ones entered the sand. They brought them into the sand there at Tzonmolco. All the women carried all their womanly array, and the men carried all their array (as hath been told elsewhere). And they carried for them their paper adornment; it went upon a wooden globe.

[293]

And when they brought them there, thereupon they arrayed them, [so that] all were ornamented. They put upon them their paper array. And when all were prepared and arrayed even as Ixcoçauhqui was arrayed, and the women adorned also in the same manner, thereupon all climbed up to [the Temple of] Tzonmolco, in rows. And when they came reaching there, they circled about the offering stone. Then, once again all came down, likewise walking in rows.

And when they came down, thereupon they took them to the tribal temple, and then took apart [the paper vestments], and put [the victims] in a house and guarded them well. And they fastened the men

çan in iollocopa, çan in iollotlamati, in omocaua vetli, quioaltecatimanj apuzco: auh tlaxôtoque in vevetque, texcalcevioque, amo ivinti:

ie iaquich.

Auh in onquiz y, cempoalli Izcalli, njmã ie ic oalmotlalia in macujlilhujtl in nemôtemj, anoço nenontemj, acampouhquj: Auh in nemontemj, vel imacauoia, mauhcaitoia, aiac teaoaia, aiac maoaia: auh in aca vncã teaoa, quilmach cenquicuj. Auh in aquin vncan tlacati: quitocaiotiaia. Nemo: quitoaia, quilmach atle ilhuil, atle imaceoal muchioa, quihiovitinemja, vmpa onquizinemja in tlalticpac.

Auh in ipan in Izcalli: inic ce xivitl, yoan ic ontivitl, yoan iquexivitl, atle muchioa: auh quin ic nauhxivitl in moveichioa, quiniquac mjquja in Ixcoçauhque, in ixiptlaoan Xiuhtecutli: tlaaltilti, in quêmã mjequjntin in mjquja, in quemã amo mjequjnti.

Auh in ie iuh muetla, in ie oallavi Izcalli: in tlaaltilti, ontzalaqui, quimonxalaquja in vmpa tzonmolco: in cioa muchi quitquj, in ixquich inciouhtiquj: yoan in oquichtin, muchi quitquj in ixquich intlaclatquj (in iuh onjto cecnj): auh in jmamatlatquj, muchi quimjequjlia: quauhtzontapaioltica ieietiuh.

Auh in oquimonaxitiã, njman ie ic quinchichioa, techichioalo, quimonaaquja in ixquich imamatlatquj. Auh in ontecencaoaloc: auh inic muchichioa, ivin muchichioa Ixcoçauhquj: auh in cioa, çan ie no ivin muchichioa: njmã ie ic tleco in tzonmolco, tecpantivi: auh in vmpan vetzito: njmã ie ic quiualiocalea in techcul: njmã ie no ceppa, oalteno, no motzcpâtivitza.

Auh in otemoco njmã ie ic quinvica in calpulco, mec quiztzitinja, vncan mocencaltilia, vel q'npipin: in oquichtin quinxillãmecaiotia, in iquac maxiza quintitilinjoivi. Auh in oncic iocalnepantla: njmã ie

9. Seler (*op. cit.*, p. 256) refers to the "Nemontemi (nendlose Tage) die für nicht geachtet wurden"; *i.e.*, they were dedicated to no god. One meaning of the verb *nemi*, however, is to rest.

3: Sahagun M-5 (1529-1590) 1951 NU7 Aztec NU7

only misery, poverty, vanity, misfortune, and a life of woe.'

And if one were born at that time he was looked upon with fear; he was shunned. And if he were a man, they named him Nemoa, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nenciuatl.

And when [these days came], nothing was done; the palaces and courts were empty; no suits were judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or a turkey quill, or with the wing of a bird; or they beat and cleaned with a cloak.

And no one might then quarrel; [for] this was strongly forbidden to people; it was severely forbidden to them. They were charged that none might wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemoatemi; so shalt thou be. Be thou careful."

And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more will he rise; no more may he have hope. That he will recover there is no hope." No longer had they hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemoatemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjlizth, nenquizcaiotl, nenquizqualizth, Inoocatinemjlizth.

Auh in aquin vncan tlacatia, cenca tlamauhcaittilitoia, tlatlemachilitoia: auh intla oquichtli quizcaiotiaia Nemō, nentlacatl, nenquizquj, acan ompouhquj acā, ompovi nenoquizch. Auh intla cioatl: Nenciouatl.

Auh in iquac y, atle ainaia, çan cactimāca in tepan interccali, aino tecutlatoloia, çan calnooaia; aiac tlachpanaia, ochpaoaztica: çan tlaiecapcviloia, ecaceoaztica, anoço totolmamaztica, totolaviztztica, anoço tlaviviteguja, tlapopoaia tilnitica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cōca tetlaquauhnaoatiloia, tetepitzaoatiloia, tecocoltiloia inic aiac maoaz: ano ac cemjlhujcochia: vncan teilhujloia. Centicuja:

ano ac vel motlavitequja, moxicujoiaia, motepotlamjaia; nemaca, nenemoaia: auh in aquin motepotlamjaia: quilhujaia. Otimonemovi, ocenticcuja, ma ximjmati.

Auh in aquin ipan y, cocolizth quicuja mococoaia: mochi tlacatl quizoaia, Concocolinzcuj, aocmo quiçaz. aocmo motemachia, in aço patia, aocmo teumiolloti, aocmo itech ca neremachilli:

auh intla aca oc maquiça, aoc ac itlamatian aoc ac itlatoaian: mjua. Ca ça oconotlama, in jpalnemoanj, ça oquimonomavili, oquimoioculili:

aocmo iuh catca triollo, ca oica netlapaloloc, netlaquaoaloc, oquizcauhque inioaiolque, ca oiquizcaque: aocmo iuhcan quizaoaili inon oqōtveltzin, mecaxiquetz, inen oihiio quicuic, ca temauhti in jpan epeuh ilhuitl Nemōtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vncā ticitoca, tepatia, netlapovia: ca nel aino vmpouhquj, atle ipoualio in jaquilhuitl xavilhuitl.

4. The Tonay Calendar (Kubler and Gibson, op. cit., p. 30) adds that people did not gather at the temple, and that the priests performed no sacrifices nor other ceremony save.

S Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

Twelfth Chapter, in which is told [the manner of conduct of] all the people when the new fire was taken. And, when this took place, everyone renewed his clothing and all the household goods.

Then, at this time, all renewed their household goods, the men's array, and the women's array, the mats—the mats of large, fat reeds,—and the seats. All was new which was spread about, as well as the hearth stones and the pestles. Also at this time [the men] were newly dressed and wrapped in capes. A woman—[such as she] dressed newly in their new skirts and shifts.

Thus it was said that truly the year newly started. There was much happiness and rejoicing. And they said: "For thus it is ended; thus sickness and famine have left us." Then incense was offered; [quail] were decapitated, and incense was offered. They grasped this incense ladle, and raised it in dedication to the four directions in the courtyard. Then they cast it into the hearth. Thus was incense offered.

Thereupon amaranth seed cakes overspread with honey were eaten. Then all were bidden to fast, and [it was ordered] that no one should drink from the time that it was completely light until it came to be considered midday. And when noon came, then captives and ceremonially bathed ones died. Then all rejoiced and there was feasting. Then once again fires were newly laid and placed.

And [as for] the pregnant women who had been feared, if any of them then gave birth to and bore a child; if a boy was born as her child, they named him Mexitli, Xoloteuctli, Xiuhtecuhtli, Tezcatlipoca, Quetzalcoatl, Tlaloc, Tezcatlipoca Yaotl, Tonatiuh, Xiuhtlatlac, Quetzalxiuh, Xiuhquen, etc. And if [it was] a girl, Xochiquetzal, Xiuhcue, Xiuhcozcatl, etc.

And when, in the time of Moctezuma, our years were bound, he ordered that indeed everywhere should be sought a captive whose name [contained the word] *xiuitl*. Wherever [he was], this one was to be seized. And one was taken—a man from Uexotzinco, a well-born man. He was called Xiuhtlamin,

Inic matlactlomome, capitulo, vncan mitoa: in quemin in iquich tlacat, in iconc omocuic in iancuic tlel: auh in iconc, y, muchi tlacatl, quiiicuilo...ia in itlaquen, yuan in iquich calitlaquitl.

Niman iconc, iquich iancuiia, in calitlaquitl: . oquichtlaquitl, in cioatlaquitl, in petlatl, in tolcuetlj, in icpalli: muchi iancuic in mocetreca, inl in temamatli, in tzcolol. No iquac iancuic nequentilo, nelpililo in tilmatli: in cioatl, iancuic onmaquia, in iuicue, in inuipil.

Ic mitoa, ca nel iancuic onpeoa in xiuitl: papaoa, netlamachtilo: yuan quiouia, ca ic oquin, ic otechtlalcaui in cocoliztli, in maianaliztli. Niman ic cocopaltomalo, tlacotonalo, tlenamaco: concui in tlemaitl, nauhcampa conitaoa in itholco, çenpan contema tlexicco, inic otlenamacoc copalli:

nimá ic ic necpan tzontomalqualo, vncan ic neçaoalitlalhuilo, inic xioc otlix, ic centlathuix: quincenmamattinia in nepaoalo tonatiuh. Auh in cocic, nepantla tonatiuh, niman ic miqui in mamalti, yuan tlaaltihi: quinicoc conpapaoa, tlhtlaqualo: iconc oc ceppa ilcuican netlhtlecuihtilo, netlhtlecuillalililo.

Auh in oimacaxtia occxi, intla aca iconc omixtiuh, otlacochtiuh: intla oquichtli iconeuh otlacat, quinocaiotiuia motpili, xiuhtetpil, xiuhtzitzqui, xiuhtli, totinih, xiuhtlatlac, quetzalxiuh, xiuhquen. Etc." Auh intla cioatl, xiuhcozcatl, xiuhcue, xiuhcopil. Etc."

Auh in iconc, ipan nenchiuh motecuçoma, tonixmotpili conoa nenoiian ic tlamacoz, inic temoloa malli: in iuoca xiuitl, in çapo campa itl onoc. Auh in xiuoc ueuetzinoc, tlaqopilli: iuoca yiuhtlamin, tlatlilco malli nenchiuh: in tlamatj iuoca iuicuin, auh ic tocaiotlac, ic nonalo: xiuhtlamimanj: ca inhuel

[See ext. 116, p. 27 — Analyst]